



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

XXIV.—*An Account of some Rude Tribes, the Supposed Aborigines of Southern India.* By JOHN SHORTT, M.D., Zillah Surgeon.

(Read November 8, 1864).

INTERSPERSED not only over this district, but over most parts of Southern India, is a rude class of people, supposed to be the aborigines of the peninsula. This tribe is known by the various appellations of Yenadie, Villee, Irooler, Veder, and Maraver.

The word Yenadie is a corruption of Anathan,* or a poor man who has no guardian or protector, help, or guide.

Villee and Veder mean hunters, or savages who live in woods, and Irooler, unenlightened, or ignorant men. These people speak the language of the district in which they are located, but somewhat corrupted. The tribes found dispersed over this zillah are three; viz., Yenadies, Villees, and Iroolers; and to the descriptions of these I shall confine myself in this paper.

Having long been anxious to see the Yenadies of Strihurreecottah, no opportunity offered of inspecting or seeing anything of this interesting people of whom I had heard a great deal, until July last, when being out on a tour inspecting the progress of vaccination in the Ponari Talook, I took advantage of the opportunity and visited Strihurreecottah, in July 1863, where I had the pleasure of meeting C. Rundall, Esq., of the Revenue Settlement Survey, who was out on duty at this place at the time, and who very kindly accompanied me on my second visit to the Yenadie villages, and gave me his assistance in taking down the measurements, weights, etc., that I carried out at the time. I shall now describe the Yenadies, Villees, and Iroolers, in succession.

The Yenadies of Strihurreecottah.—The island of Strihurreecottah is a sandy flat, on the Coromandel coast, extending from 80 deg. 10 min. to 80 deg. 23 min. east longitude, and 13 deg. 26 min. to 13 deg. 39 min. north latitude and forms a somewhat irregular island, bounded on the east by the Bay of Bengal, on the west by the back-water or continuation of the Pulicat Lake, on the south by the Pulicat Bar or communication of the backwater with the sea, and on the north by the continuation of the backwater. This slip of land extends about thirty-six miles from north to south in length, and is about four miles east to west in breadth; it comprises forty-nine villages which

* A friend suggests that the term Yenadies means precisely aborigines, from "I" or "A", the negative particle, and ā, the beginning; "Na" is inserted for the sake of euphony, making it anathi or anathan.

were transferred to the Nellore Zillah on November 17th, 1863. It is a deep sandy flat, covered for the most part with not very dense jungle. In some parts the jungle is low, and consists chiefly of brushwood, in others it is tolerably well wooded.

The southern end of this sandy flat comprises the locality known as Coromandel (Kurroomunel), where there are some dozen European houses, frequently occupied by gentlemen either on pleasure excursions, or in search of health: a little beyond the European houses, is a large native fishing village. But in the whole extent of this slip of ground there are some forty-nine villages besides Coromandel; and the island itself is denominated Strihur-reecottah.

The locality inhabited by the Yenadies (who thus style themselves, and are recognised throughout the district by this name) is situated about two miles from the northern end of the island. These Yenadies have no knowledge as to how or when they came there; but an oral tradition exists among them that their forefathers came, or were brought there by the nabobs of former days: they seem to live exclusively to themselves, and do not mix or intermingle with the other natives of the district.

They speak Teloogoo slightly corrupted; have no history of their own, nor can they give any particular account of themselves. Their type of features is Mongolian, broad about the cheek bones, which are also more or less prominent, with a pointed chin, a scanty moustache, no whiskers, and a scanty straggling beard over the forepart of their chins.

Among them are a few in whom the Caucasian type of features predominates over that of the Mongolian, which latter, though greatly masked, is not entirely absent. Some of them are tolerably well featured, more especially a few of the women. The men are generally dark-coloured, but the women vary from a dark to a brown bamboo.

There seemed no doubt to me that the women exceeded the men in number; each man takes from one to seven wives—four is a common number. The men are pretty tall and lanky in appearance, their muscles are soft and flabby, and their countenances for the most part bear an appearance of care-worn and listless indifference to surrounding objects; some few have a more sprightly aspect: this was more particularly observable among some of the younger women.

They seem one and all extremely filthy in their habits, and their skin and clothes give the best evidence of this; from some of them a strong musty sickening odour was exhaled, which became stronger when they happened to perspire.

From the tables it will be observed that the height of the tallest man was about five feet nine and a half inches, and the

greatest weight a hundred and eighteen pounds. Among the women the greatest height was five feet three and a half inches, and the greatest weight a hundred pounds. The average of twenty-five of each sex is given in the tables.

Caste.—They seem to have no caste, or rather to form one of their own, as they neither mix socially with other natives, nor even with the Villees and Iroolers met with in the district.

Dress.—Both men and women wear the usual native cloths. Twice a-year, in January and July, a cloth is given to each individual by the Government; but the few not under the immediate protection of Government are almost nude.

Ornaments.—The men sometimes wear nose-rings; and the women wear the usual ear-rings, bangles, etc. They endeavour to imitate the Hindus in the vicinity by smearing saffron on their persons, and are fond of putting a spot of red precipitate between the eyebrows.

Ceremonies.—No ceremonies are performed when girls attain maturity, or at any stage of pregnancy or at confinement. They have no professional midwives, but women on such occasions receive assistance from their neighbours; the umbilical cord is divided with a blunt knife. For three days after delivery the women live on the tender leaf, bud, or cabbage, of the date plant (*Phoenix Sylvestris*), after which rice or other food to which they are accustomed is partaken of. The mother is said to bathe on the tenth day, when the child is taken to their household deity with offerings of flowers, etc., and named after some of their ancestors; the same ceremonies are performed for both boys and girls. The mother suckles the child for one, two, or three years, according to circumstances. The marriage ceremony is generally performed shortly after the girl attains maturity. When this occurs, they take advantage of the first opportunity that offers. They do not know at what age a girl attains womanhood; but from a few girls pointed out to me, I should say about thirteen or fourteen. The man and woman exercise their own discretion in the choice, and then consult their parents and friends. On the event of a marriage a few friends are invited, and betel and areca nut is distributed, which completes the ceremony; the man takes the girl home to his house, and the marriage is soon after consummated. Sometimes the *thallee*, or symbol of marriage, strung on a cord dipped in turmeric, is tied round the girl's neck by an elder. This habit is of recent origin, and is imitated from the surrounding Hindus.

In the event of a death the corpse is sometimes submitted to cremation, at others buried. The next day a little milk and water is sprinkled on the grave, and half a measure of rice is

given to a Brahmin on the sixteenth day. The widow is said to remain single for a twelvemonth, and if young re-marries.

Habits.—They partake of only one cooked meal and that at night, which generally consists of rice. As soon as they leave their beds in the morning early, they drink some congee of the grain they received and prepared the previous night, each family then repairs to the jungles for work. The women procure different kinds of roots, such as *Yellacunda*, or the *Arum Lyratum*, with a few other wild varieties of the *Dioscorea*, and the leaves of the *Capparis Horrida* and other wild vegetables; they then get two dry pieces of a wood they call *Nakera Chettu* (*Cordia Myxia*), and by means of rapid friction, pressing one against the other and causing a rotatory movement, they procure fire, and boil the roots and leaves they have collected and eat them.

To procure water they make small excavations in the sand from two to three feet in depth. In the tamarind season they bruise the ripe fruit in the water that springs from these holes, dissolving the pulp; should they have any chillies, they are broken and added. In order to drink, they lie flat on the ground and drink from the water-hole itself, as they have no utensils.

In the season when the palmyra fruit ripens and can be obtained, they live on it. The females carry the dry wood they pick up to the surrounding villages and barter it to the women for sour congee water, for the use of themselves and their families. When visiting their villages, I observed several pots on the fire-places filled with a wild bean (*Canavalia Virosa*), but in only one vessel I observed some rice, and that was in the husk, being boiled. With the exception of the flesh of the cow, they are omnivorous. They seem fond of fish, and their huts were surrounded with heaps of shells chiefly of the *Ampulla major*, *concha fluviatilis*, *Cardium edule*, and *Mytilis edulis*. They fish at night by torch-light. It is difficult to ascertain correctly whether that habit originated with the Yenadies or other natives, for fishermen, boatmen, and other low castes resort to the same means. The Yenadies take dry palmyra leaves and roll them lightly together with twigs of other trees; this is tightly bound with green fibres from various fibre-yielding plants in the jungles. This is lighted soon after dark and the torch-bearer starts for the backwater with three companions, each of whom has a conical basket about three feet in height, the base having a diameter of from twenty-four to thirty inches; at the apex there is a small opening to admit of the introduction of the hand. These baskets are made of bamboo slips tied together and having interstices like a bird cage which will scarcely admit the introduction of the little finger; each man has a fish-bag of plaited palmyra leaves tied to the

string around his waist. The torch-bearer wades in water up to his knees or to his waist, one of the others walks on either side, and the third behind, keeping close to the torch-holder's heels. The fish are attracted by the glare of the light, and when they approach the torch-holder, the man at his side, or the one behind, covers them up with his basket, which he presses through the water on to the bottom with one hand, while he thrusts the other through the opening at the top, and, after a little manoeuvring, seizes the fish, which he places in the bag at his side. They frequently meet with much success. They consume the fish themselves for the most part, but sometimes barter it for other articles in the surrounding villages.

The majority of the Yenadies are employed by government in collecting the products of the jungles; a few are sometimes employed as wood-cutters by the contractor. The products of these jungles consist of chay root, *Oldeulandia Umbellata*, surool puttay, *Ventilago Maderaspatana*, bees-wax, tamarind, *Aristolochia Indica*, etc. The Yenadies collect these articles in the jungles, and bring them to the sub-magistrate, who is the government agent, and for twenty handfuls of the chay root, or for one viss of surool puttay, or for one viss of honey, they receive two measures of grain; for a viss of bees-wax, one pollam of tobacco; one measure of grain for four mercials of the tamarind fruit in shell; they are allowed grain for subsistence during the months of July, August, September, and October, during which time the Yenadies can find no work.

Four of the Yenadies are able to cultivate paddy, raggy, chillies, and bringall, etc. The produce is given to government, as they are supplied with everything required for carrying on cultivation, and each man receives one measure of grain daily whilst at work, and half a measure when out of work. The allowance originally made to the Yenadies was two-thirds of the receipts; but this has been subsequently exceeded owing to the dearness of cloth and grain. They now receive money in cash every third day in lieu of the grain usually given them, and they are evidently beginning to understand the value of money, but only a few of the more intelligent are able to do this and to understand the change of a rupee into fractions; but others continue as ignorant as ever, never leaving the jungles on any account.

The wood-cutting seems to have benefited them to a certain extent by bringing them in contact with the woodcutters of other castes. A few among them even do a little work for the villagers about the villages and fields, for which they receive their food.

The head man is called *Yajamun*, a corruption of *Esaman*, or master; the title appears to be hereditary. The Yenadies, as a body, are subject to his orders, and he punishes in various

ways. In cases of disobedience, he takes his seat at a certain place appointed for such occasions, and sends for the guilty as also a few of the other leading men, and they investigate the subject of complaint.

The present head man appeared the most intelligent of all the Yenadies ; not from any inherent qualifications, but from constant intercourse with the native officials of the surrounding villages his wits had become sharpened, and he was as intelligent and active as the other natives. He lived in a well-built thatched house with four wives ; one or two fruit-trees and some vegetables were growing in his garden. The Yenadies keep no cattle ; one or two have a few goats, which are said to belong to the Reddies of the adjoining village, and which the Yenadies tend for them ; some have a fowl or two, and dogs and cats are seen about their huts. They eat pigs but do not rear them.

As a body they do not cultivate—only those abovementioned understanding agriculture as practised by the surrounding villagers ; but I found opposite many of their huts small plots of enclosure, on which greens and one or two stalks of Indian corn were growing, as also a plant or two of the *Jatropha Manihot*, chillies, etc. ; but the soil is a deep layer of loose heavy sand, averaging from two to five feet in depth, when a loam is reached and water readily procurable at five and six feet below surface, but in some hollow places within two feet of the surface. They are well accustomed to walk in the soft sand ; but when they walk in the interior they complain of the hardness of the roads, which soon renders their feet painful, and blisters the soles.

In the event of seduction, the individual guilty of the crime is said to be beaten by the girl's parents, and a mixture of cowdung thrown over him ; after this, if the girl wishes, she is allowed to live with her seducer unmolested. Widows are taken into concubinage ; each woman lives in a separate hut ; although a plurality of wives is allowed, they are very jealous of their conjugal rights, and instances are cited where a violation of them has caused serious dissensions. Women have large families, six to twelve children is no unusual occurrence ; at present there are one or two instances of such fecundity. On the birth of every male child the parents receive two annas six pice, and one anna three pice for every female child, from government.

One attempt at suicide only is related. It occurred thus :—One of the Yenadies was set as a watch over the Sircar tamarind trees, but some of the surrounding villagers stole a greater part of the fruit ; another Yenadie having threatened to report the watcher for his carelessness to the sub-magistrate, the man took alarm and eat the leaves of a kind of parasite said to grow on the nuxvomica plant, which they call puththanee kai, he soon after

became delirious, and, it would appear fell senseless to the ground. As soon as it became known, another Yenadie doctored him by administering the bruised root of a plant termed *kuka pala* (*Tylophora vomitoria*), which caused vomiting, and the man eventually recovered.

Theft.—Seems to be pretty well understood by these people, for several instances are recorded of their being committed by the sub-magistrate for pilfering.

Villages.—There are none strictly, nor can they even be called hamlets; three, four, or sometimes six, is the greatest number of huts grouped together, and frequently they all belong to one man. The huts are in the shape of reversed tea-cups, minus the rim, and are built of bamboo and wood tied together by several wild runners, such as the *Asclepias volubilis*, and sometimes by palmyra fibre, and covered over with leaves carefully placed over each other, so as to make them perfectly watertight. They are about six feet in height, and enclose a circle of the same diameter; they simply rest on the sandy soil, and may be carried from place to place. The entrance is the only opening, and it is so small that I had to lie flat on the sand and wriggle myself in. Several huts that I entered, contained nothing beyond a mat and a basket plaited of palmyra leaf, which they carry with them when they go to the jungles for holding any collections they make; some huts had not even these,—all their cooking operations are carried on outside the hut. The groups of huts were scattered about at distances varying from a quarter to one mile.

Sports.—They hunt with the bow. Their bow-strings are made of the fibres of the banyan, or *Ficus Indica*. They use arrows tipped with iron, with which they bring down jungle-fowl, wild hogs, antelopes, and spotted deer.

Superstitions.—*Chuncha Davadoo* is the name of their household deity, which is said to be a rude wooden idol which they all worship once or twice a month, when they make offerings of cooked food, flowers, cocoanut, etc. They have no idea of a future state. They sometimes daub a tree or stone with saffron, etc., and sing in its praise; after some time, one of the number present is said to become possessed, questions are put to him and he gives the necessary answers; occasionally other natives from the villages seek information. They believe that a spirit is actually in the man and speaks through him.

Diseases.—Small-pox occasionally breaks out among them, when the patient is kept separate, and an old woman nominated to the charge. Vaccination has been successfully introduced among them under my superintendence; the majority of them carry marks of successful vaccination now on their arms, and although they readily submit to the operation it seems doubtful whether they appreciate it as a prophylactic.

Ague, colic, catarrh, rheumatism, and cholera, are familiar to them ; but they state that since their head man lost three children from cholera, nearly twenty years ago, they have not had the disease among them. I met with two men suffering from severe attacks of intermittent fever. The elephantoid fever seems very prevalent among the other natives in this vicinity, for in small hamlets I met with two or three cases of elephantiasis, but not a single case among the Yenadies, and they say they are not subject to this disease, which seems singular as they scarcely live a mile apart from some of the other villages in the vicinity.

Schools.—Since the government has become more directly interested in these people, a school has been opened for the Yenadie children. On the occasion of my visit, the school-master was absent on leave from Strihurreecottah, but the sub-magistrate said that from forty to fifty children attended the school, and produced some ten or fifteen of the brightest among them with their books. Mr. C. Rundall, of the Revenue Settlement Survey, was present with me at the time. The boys were able to read print pretty fluently ; but they did not appear to understand what they read. They could not tell me, in reading an account of Bombay, whether it was the name of a country or an animal ; the same of Lahore. One or two of the boys, with the exception of a few errors, could count up to a hundred. Most of them, even with the assistance of their fingers, could not add numbers together ; some could not tell how much three and two were, and the brightest among them could not add two figures to make twelve. Their teaching seemed parrot-like ; they learned by rote something which they did not appear to understand. Some of the lads had intelligent countenances, and appeared only to require proper training. The absence of the master may have kept them back, for they seemed to know very little, and that little they did not understand. They are taught to make baskets of the common kinds of rattan found growing in the vicinity, which they seem to have executed very well.

They might, with advantage, be taught many other matters ; for instance, mat-making, carpentering, gardening, and tailoring, which would expand their ideas and teach them to exert themselves. I must say I was sadly disappointed with the school, of which I had heard a good deal.

The men on this island are the true Yenadies, and exclusively confine themselves to its precincts, and never of their own accord quit it. An instance, relating to their unwillingness to quit it, occurred in the man who attempted to commit suicide. On the circumstance coming to the notice of the sub-magistrate, he committed him to the deputy-magistrate for trial, by whom he was imprisoned for the attempt on his life. The informant and wit-

nesses were directed to return to their houses; but the poor fellows trembling with fear to leave the prisoner alone, besought the magistrate, with tears, it is said, to allow them to remain with him. But the magistrate, taking into consideration the time the prisoner had already been in confinement, ordered his release, and he returned with his friends rejoicing at his escape.

Two Yenadies were pointed out to me at Strihurreecottah, who were convicted of housebreaking some five or six years ago, and sentenced by the late Sudder Ameen, of Chingleput, to two years' imprisonment.

The Strihurreecottah jungles are divided into eight lots, and one portion is let on lease yearly to a contractor for cutting wood, the contractor being restricted to cut branches from three to nine inches in circumference in order that the seven years' rest which each portion receives, should enable the jungle to recover itself, and thus there will neither be a decrease in the wood nor in the jungle produce.

YENADIES—MALES.

| Number. | Country. | Age. | Height in ins. | Circumference of | | | | | Weights. | NAMES. |
|---------|----------|------|--------------------|-------------------|-------------------|------------------|-------------------|-------------------|-------------------|---------------------|
| | | | | Head. | Neck. | Chest. | Arms. | Thighs. | | |
| 1 | | 25 | 68 $\frac{1}{2}$ | 21 $\frac{3}{4}$ | 12 | 31 $\frac{1}{2}$ | 7 $\frac{1}{2}$ | 14 | ... | Venkatigadu. |
| 2 | | 28 | 64 $\frac{1}{2}$ | 20 $\frac{1}{2}$ | 12 $\frac{1}{2}$ | 32 $\frac{1}{2}$ | 8 $\frac{1}{2}$ | 16 $\frac{1}{2}$ | 112 $\frac{1}{2}$ | Boodatagadu. |
| 3 | | 25 | 63 | 21 | 11 $\frac{3}{4}$ | 30 $\frac{1}{4}$ | 8 $\frac{1}{2}$ | 15 | 100 | Chengadu. |
| 4 | | 22 | 67 $\frac{3}{4}$ | 20 | 11 $\frac{1}{2}$ | 31 $\frac{1}{2}$ | 9 | 16 | 109 | Pottigadu. |
| 5 | | 24 | 69 $\frac{1}{2}$ | 21 | 12 $\frac{1}{2}$ | 32 $\frac{1}{2}$ | 9 | 16 $\frac{1}{2}$ | 112 $\frac{1}{2}$ | Chinna Venkatigadu. |
| 6 | | 23 | 64 | 20 $\frac{1}{2}$ | 11 $\frac{1}{2}$ | 32 $\frac{1}{2}$ | 8 $\frac{1}{2}$ | 15 | 103 | Ramadu. |
| 7 | | 22 | 63 $\frac{1}{4}$ | 21 $\frac{1}{4}$ | 11 $\frac{1}{2}$ | 31 | 8 $\frac{1}{2}$ | 13 | 100 | Venkasagadu. |
| 8 | | 25 | 63 $\frac{1}{2}$ | 21 | 11 $\frac{1}{4}$ | 31 | 9 | 15 | 103 | Lingadu. |
| 9 | | 22 | 66 $\frac{1}{2}$ | 20 $\frac{1}{4}$ | 11 $\frac{3}{4}$ | 32 | 9 | 16 | 112 | Yerragadu. |
| 10 | | 20 | 63 | 20 | 10 $\frac{1}{2}$ | 30 | 8 | 14 $\frac{1}{2}$ | 93 | Konnegadu. |
| 11 | | 21 | 67 | 20 $\frac{1}{2}$ | 12 | 31 $\frac{1}{2}$ | 8 $\frac{3}{4}$ | 16 $\frac{1}{2}$ | 118 | Kondappa. |
| 12 | | 22 | 64 | 21 $\frac{1}{4}$ | 11 $\frac{1}{2}$ | 30 $\frac{1}{2}$ | 8 $\frac{1}{4}$ | 16 | 100 | Koontadu. |
| 13 | | 24 | 65 | 20 $\frac{1}{2}$ | 11 $\frac{3}{4}$ | 32 $\frac{1}{2}$ | 9 | 16 $\frac{1}{2}$ | 112 | Venkatagadu. |
| 14 | | 19 | 63 $\frac{1}{2}$ | 20 | 10 $\frac{3}{4}$ | 30 | 8 | 16 $\frac{1}{2}$ | 100 | Venkatigadu. |
| 15 | | 20 | 64 | 19 $\frac{1}{2}$ | 11 | 29 $\frac{1}{2}$ | 8 | 15 $\frac{1}{4}$ | 100 | Kannigadu. |
| 16 | | 28 | 66 | 21 | 12 | 32 $\frac{1}{2}$ | 9 | 15 $\frac{1}{2}$ | 118 | Vayalagadu. |
| 17 | | 26 | 64 | 21 | 11 | 30 | 7 $\frac{1}{4}$ | 15 $\frac{1}{2}$ | 110 | Venkataramudu. |
| 18 | | 18 | 63 $\frac{1}{2}$ | 19 $\frac{3}{4}$ | 10 $\frac{1}{2}$ | 29 $\frac{1}{2}$ | 7 $\frac{1}{2}$ | 15 | 105 | Venkatappa. |
| 19 | | 19 | 64 $\frac{1}{2}$ | 20 $\frac{1}{2}$ | 11 | 31 | 8 $\frac{1}{2}$ | 14 $\frac{1}{2}$ | 87 | Nallavadu. |
| 20 | | 24 | 64 $\frac{1}{2}$ | 19 $\frac{1}{2}$ | 11 $\frac{1}{2}$ | 30 | 7 $\frac{1}{4}$ | 13 $\frac{1}{4}$ | 87 | Daurainadu. |
| 21 | | 30 | 63 $\frac{1}{2}$ | 19 $\frac{1}{2}$ | 12 | 32 | 9 | 15 | 100 | Lutchigadu. |
| 22 | | 21 | 63 | 20 $\frac{1}{4}$ | 11 $\frac{1}{4}$ | 31 $\frac{1}{2}$ | 9 | 16 | 100 | Chentregadu. |
| 23 | | 25 | 67 $\frac{1}{2}$ | 21 $\frac{1}{2}$ | 12 $\frac{1}{4}$ | 32 $\frac{1}{2}$ | 9 $\frac{1}{4}$ | 16 | 112 | Sundra Mutrigadu. |
| 24 | | 21 | 63 $\frac{1}{4}$ | 21 | 11 | 29 | 7 $\frac{1}{4}$ | 13 $\frac{1}{2}$ | 107 | Samigadu. |
| 25 | | 30 | 64 | 20 $\frac{1}{4}$ | 11 | 29 $\frac{1}{4}$ | 7 $\frac{1}{4}$ | 14 $\frac{1}{2}$ | 112 | Venkatagadu. |
| | | 584 | 1620 $\frac{3}{8}$ | 513 $\frac{1}{4}$ | 287 $\frac{3}{4}$ | 776 | 198 $\frac{3}{4}$ | 381 $\frac{1}{2}$ | 2511 | |

YENADIES—FEMALES.

| Number. | Country. | Age. | Height in ins. | Circumference of | | | | | Weights. | NAMES. |
|---------|----------|------|--------------------|-------------------|------------------|-------------------|-----------------|-------------------|----------|---|
| | | | | Head. | Neck. | Chest. | Arms. | Thighs. | | |
| 1 | | 20 | 62 $\frac{1}{2}$ | 20 $\frac{1}{4}$ | 10 $\frac{1}{2}$ | 32 | 8 | 12 $\frac{1}{2}$ | 100 | Patti; of decent appearance, no child. |
| 2 | | 25 | 59 | 19 $\frac{1}{2}$ | 10 $\frac{1}{2}$ | 29 | 8 | 13 | 100 | Chentri; 3 children. |
| 3 | | 24 | 60 | 20 | 10 $\frac{1}{4}$ | 29 | 7 $\frac{3}{4}$ | 13 $\frac{1}{2}$ | 93 | Devhi; 2 children, well made woman. |
| 4 | | 20 | 58 $\frac{1}{2}$ | 18 $\frac{1}{4}$ | 9 $\frac{1}{2}$ | 32 | 7 | 11 $\frac{1}{2}$ | 81 | Lachi; spare made, no child |
| 5 | | 16 | 62 $\frac{1}{2}$ | 20 | 10 | 32 | 7 | 13 | 93 | Pokkah; virgin. |
| 6 | | 19 | 62 $\frac{1}{2}$ | 21 $\frac{1}{4}$ | 9 $\frac{1}{2}$ | 32 | 6 $\frac{3}{4}$ | 11 | 93 | Mangi; 1 child, very spare. |
| 7 | | 20 | 57 $\frac{1}{2}$ | 21 $\frac{1}{2}$ | 10 | 30 | 7 $\frac{3}{4}$ | 13 | 100 | Cheutni; of wild appearance, 2 children. |
| 8 | | 16 | 61 | 19 $\frac{1}{2}$ | 9 $\frac{1}{2}$ | 28 | 7 | 12 $\frac{1}{2}$ | 81 | Potti; no child, married, and rather gawky. |
| 9 | | 17 | 61 | 19 | 9 $\frac{1}{2}$ | 31 | 6 $\frac{3}{4}$ | 12 $\frac{1}{2}$ | 75 | Chinna Pilla; married, no children. |
| 10 | | 16 | 59 | 20 | 9 $\frac{1}{2}$ | 28 | 6 $\frac{1}{2}$ | 12 | 75 | Potti; virgin, neatly made. |
| 11 | | 35 | 56 | 19 $\frac{3}{4}$ | 9 $\frac{3}{4}$ | 27 | 7 $\frac{1}{2}$ | 12 $\frac{1}{2}$ | 75 | Chenti; 4 children. |
| 12 | | 30 | 37 $\frac{1}{2}$ | 19 $\frac{3}{4}$ | 9 $\frac{3}{4}$ | 30 | 8 $\frac{1}{4}$ | 14 | 93 | Audi; 2 children, well made woman. |
| 13 | | 19 | 58 $\frac{1}{2}$ | 19 | 9 $\frac{1}{2}$ | 27 | 6 $\frac{1}{4}$ | 10 $\frac{3}{4}$ | 68 | Anki; 2 children, of slim make. |
| 14 | | 35 | 61 | 20 | 10 | 30 | 8 | 13 | 87 | Latchi; 5 children. |
| 15 | | 40 | 60 | 19 $\frac{1}{2}$ | 10 | 29 | 7 $\frac{1}{2}$ | 12 $\frac{1}{2}$ | 93 | Lactibe; 6 children, of small features. |
| 16 | | 45 | 62 | 19 $\frac{1}{4}$ | 10 | 29 | 7 $\frac{3}{4}$ | 12 | 81 | Chenti; 4 children. |
| 17 | | 45 | 60 $\frac{3}{4}$ | 19 $\frac{1}{2}$ | 9 $\frac{1}{4}$ | 27 | 6 $\frac{1}{2}$ | 11 $\frac{1}{2}$ | 81 | Latchi; 3 children. |
| 18 | | 25 | 58 | 18 | 9 $\frac{1}{4}$ | 31 | 7 $\frac{1}{2}$ | 12 | 75 | Chinna Pilla; 2 children. |
| 19 | | 14 | 55 | 19 $\frac{1}{4}$ | 9 | 27 | 6 $\frac{1}{2}$ | 11 | 37 | Gooni; virgin. |
| 20 | | 22 | 63 $\frac{1}{2}$ | 20 | 10 | 30 | 7 $\frac{1}{2}$ | 12 | 100 | Chenti; 2 children. |
| 21 | | 16 | 58 $\frac{1}{4}$ | 20 | 9 $\frac{1}{4}$ | 28 | 7 | 12 $\frac{1}{2}$ | 31 | Chenti; virgin, well made. |
| 22 | | 14 | 56 $\frac{1}{4}$ | 19 | 9 | 26 | 6 | 11 | 93 | Chinna Pilla; do. do. |
| 23 | | 20 | 58 | 19 | 9 $\frac{1}{2}$ | 27 | 8 | 12 $\frac{1}{2}$ | 81 | Mangi; 2 children. |
| 24 | | 20 | 60 $\frac{1}{2}$ | 20 | 9 | 30 $\frac{1}{2}$ | 8 | 13 | 93 | Rami; of decent appearance, 2 children. |
| 25 | | 20 | 58 $\frac{1}{4}$ | 19 $\frac{1}{2}$ | 10 | 29 | 6 $\frac{1}{2}$ | 12 | 87 | Mangi; 2 do. do. |
| | | 573 | 1466 $\frac{3}{4}$ | 490 $\frac{3}{4}$ | 242 | 730 $\frac{1}{2}$ | 181 | 306 $\frac{3}{4}$ | 2066 | |

VILLEES.

We now come to the next tribe, who call themselves Villees, and sometimes Yenadies; but they are only recognised by the former name by the other natives. They are to be met with in the outskirts of almost every large village in the district. Three or six families are generally found together, and I have never found more than twelve resident at any one place. Some are found occupying the more jungly parts of the district.

The Villees, like the Yenadies, know nothing of their origin;

nor have they any written character or history of their ancestors. They set themselves up as herbalists, and are recognised as such by the natives of the district. Any medicinal herb or root that the natives require is readily procured for them by the Villees. But herbs that are rare, and those with which the natives are not familiar, are not generally procurable through the Villees, who will bring any other herb and call it by the name of that required. I have often tested them, and know this to be the case.

Although from their wiry and spare conformation of body, the Villees look tall, they are not so in reality. The tallest man I have seen stood five feet six and a half inches, and the tallest woman five feet three inches in height. The Mongolian type is strongly marked both in male and female. The upper lips and chins of the men are very scantily clothed with hair, and most of them have no whiskers at all. The muscles of their bodies, although lean, are much firmer than those of the Yenadies of Strihurreecottah; they are active in their habits and possess some agility, and for the most part look leggy from having rather short bodies and long legs; some of them, both among the males and females are tolerably well-looking, whilst others are ugly in the extreme, and often pot-bellied; this was more marked in those I met at Coromandel.

Caste.—Like the Yenadies they are not divided into castes, but seem to form as it were a caste of their own.

Dress.—When they have the means, they dress much like the natives of the surrounding villages; but they are not often able to afford this. The men go about without any other covering than a *lungotie*; their heads are covered with hair allowed to grow to its full length, it curls and sticks out in every direction, giving them a wild and singular appearance. The women for the most part depend on the cast-off clothes in the villages, so that they are always in rags, often of different colours, seldom extending below the knee, and the upper part of the body is scantily covered with a rag.

Ornaments.—The men generally seem devoid of these, but the women have coloured beads, sometimes shells or cowries, strung and tied round their arms and necks, and brass ear, finger, and toe rings.

Ceremonies.—To a certain extent they ape the Hindus, carrying out a nominal ceremony, one of their number officiating as a priest, and he ties round the neck of the bride a saffron-coloured string precisely at midday, of which they judge by the sun attaining the meridian. On these occasions they set up a crow-bar under a rude pandal, which is constructed on the occasion, for three days, and on the third day the marriage string is usually tied.

On a girl attaining maturity she is kept apart in a hut for three days, when she has to find a different place of exit to the one she entered the hut by.

Lying-in-women have no midwives, none such being recognised among them; any assistance required is obtained from a relative, neighbour, or friend.

There are no early marriages among them; this rite is performed soon after the girl attains maturity, with the consent of herself and friends.

They are polygamists; although but one woman is said to be the wife, they take into concubinage as many others as are willing to live with them. Widows for the most part enter into concubinage. The dowry given to the bride consists of a crowbar, which is a flat piece of iron of the shape, thickness, and make of a good sized chisel, one foot long, with a haft of about two feet; sometimes the bar itself is two feet long and the handle only one. This instrument is always in the possession of a Villee, in fact, he is seldom seen without it, and a netted bag made of cords from the fibre of the *Crotolaria jimecea*, or *Hibiscus cannabinus*. This bag is intended to hold all their collections in the jungles, and also contains their wardrobe, etc.

Villages.—The villages never exceed six, or, at most, a dozen huts; in shape they are something like the Yenadie huts, but are not nearly so large, and are built of palm leaves, grass, sticks, etc., such as they can pick up. Sometimes it consists of a low thatched hut, like that occupied by the natives in general, a single hut being common to several families. In the vicinity of Carangooly, I came on one which was occupied by an elderly couple, with two married daughters and their husbands, besides other children and grand-children; they all lived in common in this hut which scarcely contained room for two or three people to lie down full length, but in which nearly a dozen men, women, and children huddled themselves together like so many animals at night.

Sports.—They have no sports among them except an occasional hunt after a jackal or guana.

Food.—They eat all kinds of wild fruits and roots, and at all times; for they have no regular meals. In the villages they ask for the sour conjee-water that is generally given to cattle. Any rice given to them is eagerly partaken of. They eat all animal food except the cow.

Deity.—Their deity is a goddess whom they denominate *Vullyammell*, and she is said to be the wife of *Soobraymannny sawmy*; nevertheless they have no idea of a future state, nor do they practise image worship. They are superstitious and believe in evil spirits, but on this subject their ideas do not seem to be clear.

Occupation.—That of exploring jungles and finding herbs and medicinal drugs of various kinds which they barter to the people, and thus obtain a precarious livelihood. They dig up the chay root (*Oldenlandia umbellata*) found growing in most parts of the district, and sell it to dyers and weavers at the rate of twenty handfuls for one anna three pice. They explore rat-holes in search of their concealed granaries, and they not only take away the grain but eat the rat.

They do not, as a rule, cultivate, but some are employed by the natives to assist in their agricultural operations to a trifling extent. In some places they are employed to watch the corn fields, and receive a few measures of grain in return for their services. The women are frequently employed in the villages to grind the dry grains into flour, or to do any other light out-door work at or about the place.

Among some of their huts I have seen the *Jatropha manihot* cultivated in small patches: sometimes a gourd or two is planted. Formerly the Villees did not mix with these people, but lived entirely in the jungles, leading a rude savage life; but of late years they have become more friendly and neighbourly with the surrounding natives.

They are sometimes accused of theft, but in the majority of cases the articles stolen have been small quantities of rice and other edible grains to appease the pangs of hunger, and they have been punished for it, though no doubt thieves of a worse character than this implies are to be met with among them.

Diseases.—They are subject to fever as well as other diseases, more especially small-pox; but they never in sickness seek extraneous aid, and manage to doctor themselves with various herbs, roots, and other jungle products. They often pretend to be adepts in medical science, and their assistance and advice are sought by the natives in cases of sickness.

About five miles from Coromandel I came upon a group of some ten families, all squalid and wretched-looking in the extreme; among the number were two, a brother and sister, afflicted with the tuberculous form of *leprosy*,—the boy was about eighteen and the girl fourteen. They said that their mother had had a similar disease, and she was now dead. I had the whole of them, young and old, vaccinated, which, after a little hesitation, they readily submitted to. About three miles from Carangooly is the village of *Vaden tangel*: here I met an old Villee, whom the villagers said was upwards of eighty years of age. He was quite firm on his limbs, and stood perfectly erect, was of a spare wiry make of body, and had lost all his teeth; had well-marked *arcus senilis* in both his eyes; hair, grey; face, tolerably well-covered; in fact, the only man I have seen of

the Villees who had so much hair about his face, and, for an old man, he was active, and his sight and hearing good. He has had five wives in succession, and sixteen children by them, ten girls and six boys. The old man stood five feet three and a half inches in height, and his measurements were—head, 20; neck, 12; chest, $29\frac{1}{2}$; arms, 8; and thighs, $14\frac{1}{2}$ inches in circumference. I was sorry that I had not the means of taking his weight at the time.

MALES—VILLEES.

| Number. | Country. | Age. | Height in ins. | Circumference of | | | | | Weight. | NAMES. |
|---------|----------|------|------------------|------------------|------------------|------------------|------------------|------------------|---------|---------------|
| | | | | Head. | Neck. | Chest. | Arms. | Thighs. | | |
| 1 | | 30 | 65 | $20\frac{1}{4}$ | $12\frac{1}{4}$ | $29\frac{1}{2}$ | 8 | $14\frac{1}{4}$ | 104 | Kistun. |
| 2 | | 24 | 65 | $20\frac{1}{4}$ | $12\frac{3}{4}$ | $28\frac{1}{2}$ | $7\frac{1}{2}$ | $14\frac{3}{4}$ | 90 | Chinnapien. |
| 3 | | 25 | $65\frac{1}{2}$ | $20\frac{1}{2}$ | $11\frac{3}{4}$ | $28\frac{3}{4}$ | $7\frac{3}{4}$ | $14\frac{3}{4}$ | 100 | Vencadasen. |
| 4 | | 26 | $64\frac{3}{4}$ | $21\frac{1}{2}$ | $11\frac{3}{4}$ | $28\frac{1}{2}$ | $7\frac{3}{4}$ | $14\frac{1}{2}$ | 96 | Mother. |
| 5 | | 22 | $66\frac{1}{4}$ | $20\frac{1}{2}$ | 12 | 29 | $8\frac{1}{4}$ | 15 | 104 | Cunnee. |
| 6 | | 30 | 65 | $20\frac{1}{2}$ | 12 | $31\frac{1}{2}$ | 9 | 17 | 117 | Moonien. |
| 7 | | 25 | 68 | 21 | $11\frac{3}{4}$ | $31\frac{1}{4}$ | 8 | $14\frac{3}{4}$ | 106 | Chellun. |
| 8 | | 20 | $65\frac{1}{2}$ | 20 | $11\frac{1}{2}$ | 30 | $8\frac{3}{4}$ | $15\frac{3}{4}$ | 108 | Moothen. |
| 9 | | 24 | $65\frac{1}{4}$ | $20\frac{1}{2}$ | 11 | $29\frac{1}{2}$ | $7\frac{1}{2}$ | $13\frac{3}{4}$ | 96 | Durmun. |
| 10 | | 40 | $65\frac{1}{4}$ | $20\frac{1}{2}$ | $13\frac{1}{2}$ | $29\frac{1}{2}$ | $9\frac{1}{2}$ | $16\frac{1}{2}$ | 117 | Yanumpauthan. |
| 11 | | 30 | 67 | 21 | $12\frac{1}{2}$ | 30 | $8\frac{1}{2}$ | 16 | 122 | Lutchigaun. |
| 12 | | 30 | $63\frac{1}{4}$ | $19\frac{1}{4}$ | 11 | 29 | 8 | $14\frac{1}{2}$ | 115 | Chinnapien. |
| 13 | | 70 | $63\frac{3}{4}$ | 20 | 12 | $29\frac{1}{2}$ | 8 | $14\frac{1}{2}$ | 112 | Vouthan. |
| 14 | | 25 | $66\frac{1}{2}$ | $20\frac{1}{2}$ | $11\frac{1}{2}$ | $29\frac{1}{2}$ | $7\frac{1}{4}$ | 14 | 116 | Moottay. |
| | | 390 | $915\frac{1}{2}$ | 266 | $154\frac{1}{2}$ | $384\frac{1}{2}$ | $105\frac{1}{2}$ | $194\frac{3}{4}$ | 1160 | Total. |

IROOLERS.

These people seem to be the same as the Villees as to caste, and, as opportunities offer, they mix with each other and intermarry; they also call themselves Yenadies, but are recognised by the surrounding natives by the name of Iroolers only. They reside for the most part in the outskirts of the village of Nagalapooram.

Nagalapooram itself is a large village, celebrated for its temple and numerous dancing girls, and is situated in the north-west end of the Trivellore Taluq, at the foot of the Ramagherry Hills, and about twenty miles distant from Trivellore itself. This place is famed for the "Sooria Poojah," or worship of the sun, which takes place annually here, and is celebrated with considerable pomp. It is amusing to see the anxiety of the people on this occasion—more particularly the Brahmins, who watch earnestly to see the rays of the sun enter the interior of the temple and reflect on the idol placed there. The moment the resplendent

beam is seen glittering on the form of the idol, their joy is complete, as it is reckoned to be a happy omen—the deity thereby signifying the happiness and prosperity of the deluded worshippers.

This festival, which takes place annually in Nagalapooram, is not, I believe, performed in other villages or Hindu temples in this district, owing to the want of that architectural device which characterises this temple. There is a window, or loophole, constructed in the upper part of the temple through which the sunbeams reflect exactly on the idol below on the day of the “Sooria Poojah”: this, however, the people are too ignorant to understand, but they fully and implicitly believe that through the great power and virtue of the idol in the temple this miracle is wrought. Prior to Mr. Pelly’s amalgamation scheme being brought into operation, it was the Cushba station of the Nagalapooram Tálúq. A short and pleasant ride from the village takes the visitors to the foot of the Ramagherry Hills, which rise perpendicularly to the height of some six hundred or seven hundred feet: these run due north, thereby forming a chain with the Caubaukum Hills, where the late Postmaster-General, Mr. Williamson, had a private bungalow, which is situated on a picturesque spot on one of the highest ranges of these hills. Gentlemen out on shooting excursions frequently stay here. The hills are said to abound with tigers, cheetahs, bears, leopards, hyenæ, and game of every description, more especially the *Cervus Vaginalis*, and the wild hog.

During the hot weather, these hills are frequently seen in a state of conflagration, which the natives attribute to friction caused by the motion of the wind on the dry bamboos; but much more frequently it is done by the Iroolers, with the double object of driving out the wild beasts and preparing charcoal to supply the contractors.

The Iroolers live in huts like those of the Villees, erected on the outskirts of villages, and interspersed up to the foot of the hills above described. More than two or three are never found in one group; sometimes a solitary shed or hut may be seen at the foot of the hills, pent-shaped and resting on low walls, like the usual native huts, the abode of several families of these strange people. Their wants are few and their clothing very scanty; many of their females wear no cloths or other covering from the waist upwards, and go about with their bosoms bare.

Ceremonies.—Their marriage ceremony is very simple; those who can afford it fee a Brahmin, invite him to be present on the occasion and carry out some trivial ceremonies; but few are in circumstances to do this. The poor marry themselves; and if the bridegroom can afford it, he presents the parents of the bride

with a piece of coarse cloth, and the girl is made over to him. Others again elect for their hymeneal altar an ant-hill, which is consecrated by them into a place of worship, and this they call *Cunnee covil*, literally Virgin Church: here, while a lighted piece of camphor is burning before the ant-hill, the nuptial cord is tied. This consists of a string of black beads, which they call *Keeray munnee* (greens' bead), on account of their resemblance in size and colour to the seeds of the *Amaranthus tristis*. This is fastened round the bride's neck and the ceremony is over; they can seldom afford to have the *thallee*, or marriage symbol, attached to it. They sometimes make a feast on the occasion, the extent of which may be judged of by the fact that the whole wedding expenses do not amount to one rupee.

They marry but one wife and keep as many as they can, like the Villees. Widows are said to re-marry, that is, to live in concubinage. Their lying-in women are not attended by midwives; in some instances a barber woman is called in, I believe. To keep the lochial discharge free, they use saffron and neem leaves made in pills.

They distinctly state that their women do not suffer in childbirth, nor do they remember a death arising from this cause. On the birth of a child, a preparation consisting of black pepper, neem bark, jaggery, garlic, and onions, is made up into a paste, and a small quantity of it given to the child daily for some two or three days.

Diseases.—They say that they are not subject to fevers or diarrhoea. Syphilis is unknown among them. When an epidemic breaks out, of either small-pox or cholera, they desert the village and flee into the neighbouring jungles for a time; some of them are familiar with vaccination. They bury their dead.

Diet.—This chiefly consists of the products of the jungles, sweet potatoes, covey kalungoo (*Bryonia Indica*), kottie (*Aponogeton mostachyon*), kalungoo Alleekoy fruits (*Nelumbium speciosum*), honey, rice, raggy, and other dry grains; they eat all animals except the cow.

Occupation.—The males are frequently absent from their huts and families among the jungles and hills in quest of bees-wax, honey, medicinal roots, etc., for days and sometimes weeks; they remain on the hill tops, and as they take no provision with them, subsist on wild roots, jungle fruits, the flesh of rats, bandicoots, hares, wild cats, etc., that they can kill, or otherwise take. These people are more robust in appearance and more active in their habits than either the Yenadies or Villees. We cannot but feel interested in these rude tribes, who are still found in their primitive barbarity within a radius of sixty miles from Madras, the capital of the Presidency, not sharing in, or perhaps even

knowing of the benefits of British government, but leading a wild life, and depending on the products of the jungles for a precarious subsistence.

Even the missionaries have not sought them out; nor do they appear to see what a fine field is open to them in the conversion and civilisation of these people, who, quite untrammelled by caste prejudices, would probably give more satisfactory results for exertions made on their behalf than the few conversions among other classes of natives seem to show. I have, for some time past, given the subject of these people my best attention, and have had opportunities of seeing something of each of these tribes, and have been collecting information about them from time to time. In October, 1862, I published a short account of these people in the *Madras Athenæum*, from which I now quote.

To prove that these people are reclaimable, I give a brief account of seven Yenadies (Iroolers it should have been) now (14th October, 1862) in the jail at Chingleput. I have had many others more or less under my observation who have been relieved. Of the seven in the jail, two are imprisoned for fourteen years, and have been now five years incarcerated. They came from the village of Condumpados in the Suttivade, formerly the Nagalampooram Tálug, and were convicted of house robbing. One of these has been employed as a washerman since his imprisonment, and now works as well as any professional dhoby; the other works on the roads.

Three others are imprisoned for six months, and have been some two weeks in jail: two of these come from the Suttivade, and the other from the Trivellore Tálug (Suttivade and Nagalampooram now belong to the Trivellore Tálug). Of the remaining two, one is imprisoned for two months, the other for twenty-five days, both came from Suttivade. These were all convicted for stealing small quantities of paddy to satisfy immediate wants, or perhaps the cravings of hunger.

After a short residence in the jail, an Irooler quite falls in with the habits of the other prisoners. The first attempt at improvement observed, is their shaving their heads and beards like other natives; they then commence to put marks on their foreheads, become very cleanly in their habits and particular in the mode of tying their cloths. They get active, and in some cases, even intelligent; make apt and willing pupils, taking to general labour with facility and ease.

On admission into the jail, they are brought to me for medical examination. I find them very dirty both in their person and clothes, sometimes covered with vermin, their beards unshaven, their hair long like a woman's, uncombed, and frequently matted

together with dirt, sometimes slightly curled, and sticking out in all directions. Their countenance is vacant, and their general aspect that of unconcern and indifference. The last of these men has been but three or four days in jail ; he cannot tell how long he has been an inmate, nor can he count ten.

In a short time these Iroolers become so changed that it is difficult to distinguish them from among their fellow prisoners. The regular exercise and ample diet of the jail improve them wonderfully in health and appearance. Being anxious to test the Villees as private servants, I had two of them brought in from some of the neighbouring villages some time ago, and employed one as a gardener, and the other as a shepherd. They took kindly to work and gave satisfaction ; but after a fortnight suddenly disappeared without any apparent reason. But I have cause to believe that some of my servants had tampered with them, and frightened them away, as they did not even come to receive the wages that were due to them.

It seems to me that the best way of reclaiming these poor people would be for some philanthropist (should Government not be inclined to take up the matter) to cultivate land in the vicinity of these tribes and at Strihurreecottah, and employ these people on a fixed rate of daily wages ; in agricultural operations they will require but little teaching, and would, in a short time, become adepts in agriculture.

From all I have seen and heard of them, I am sure that in a few years they would learn to appreciate agriculture and would take to it kindly themselves.

Since this was written, I have visited Strihurreecottah and seen the true Yenadies, as well as having seen more of the Villees and Iroolers who are scattered over every part of the district, as well as the inmates of the jail, since October, 1862. There are at present five men and one woman in the jail. I am fully confirmed in the opinion I formerly expressed, that they are easily reclaimable, and if the necessary interest be taken in their welfare, would soon become good and industrious subjects of her Majesty's Government.

Nothing will effect this change so readily as Missionary influence and European intercourse. By the establishment of Missionary schools for their children and industrial schools for the adults, they will soon gladly give up their wild and uncertain mode of living and learn habits of industry ; some of them might be taught agriculture, others might find occupation as shepherds or goatherds ; for the latter animal, particularly, ample food exists in the vicinity of the locality they occupy.

They could be taught mat making from the leaves of the screw-pine, date, palmyra, and rattan stalks ; basket-making from the mid-

ribs of the date, the wild rattan, and twigs of the *Vitex Vegundo*, Irrumbali, etc. : rope-making from the fibres of the palmyra, and from a variety of other wild fibre-yielding plants. Materials for all these exist in abundance in their vicinity, and articles of this kind readily find purchasers in the markets of the large villages in the vicinity ; in addition, some few might be taught carpentering, gardening, tailoring, etc.

Access to the habitat of these tribes can be readily had. The Yenadies can be reached in from twenty-four to thirty hours by means of boats via Cochrane's Canal and the Pulicat Lake. The train to Trivellore and a ride of twenty miles will take one to the huts of the Irooler.

The Villees are interspersed all over the District, Coromandel, Chingleput, Chunampett, etc.

DOMBER.

"Dommari," and "Dombari," are Teloo goo and Marathi words corrupted from the Hindostanee "Dom," and applied to a certain low caste of natives supposed to be one of the aboriginal races.

The corrupted word "Domber," is applied to a class of people who perform acrobatic feats, such as rope-dancing, tumbling, pole-climbing, etc., etc., not only the men but the women also being great experts in these feats, by which they gain a precarious livelihood. An itinerating camp of these people, usually consisting of about twenty persons, is to be met with in almost every district ; a camp always keeping to one district and never wandering to others.

The Domber are usually tall, and some of them tolerably well made, with a complexion varying to bamboo from copper colour, and in some merging into black. The Mongolian is the predominant type of countenance, evidenced by the somewhat pointed chin and absence of whiskers, large eyes, and prominent cheek bones : with few exceptions their muscles are not more developed than those of other natives, though from their habits and evident strength one would naturally expect to find them a muscular race ; a few of the women are tall and well made, with a bold expression of countenance ; the best looking are brought up as prostitutes, but the men of the gang have nothing to say to them. They can cohabit with the men of other gangs, and with all others, except Musselmauns, barbers, pariahs, and dhobies. The other women among them are married, and from these prostitutes are distinguished by the name "Vashee" or harlot ; these latter are the women who tumble and dance.

Caste.—They are recognised as the Domber caste all over Southern India.

Dress.—They dress much in the same manner as the other natives ; the men frequently wear made trousers and jackets, and the women wear the usual *sari* with the *cholee*, or short jacket ; and the dancing women, when about to perform, twist their cloths tightly round their legs like trousers ; these women are usually better dressed and wear more clothes than the others. The men make their own clothes and the women their own jackets ; both men and women seem to sew very well.

Ornaments.—Like natives in general, the men wear nose, ear, and finger rings, armlets, etc. ; the women wear ear, nose, finger, and toe rings, necklaces, armlets, bracelets, and anklets ; these usually consist of silver, gold, or brass, the greater number of their ornaments being of the latter. They also make use of glass beads of different kinds and colours, and the women wear necklaces made of these.

Ceremonies.—They appoint one of their caste, whose business it is to marry the others, but no particular ceremonies are performed ; the bridegroom usually finds liquor for the gang. When a girl attains maturity she is kept apart for five days, and when a woman is confined of a child she is kept apart for a week. On the first day they give her plain rice, and on the second chillie powder and “curry-pillay” is mixed with the rice. They have no midwives among them. They bury their dead, but no particular ceremonies are observed. They have no religious feasts of their own, but join in all the native feasts.

Language.—This is usually Teloogoo, but differs sometimes, according to the district in which they itinerate.

Habits.—The men and the prostitutes go out during the day and exhibit their feats in rope-dancing, etc. ; the latter ply their own trade after nightfall. Those who do not perform, hunt the wild cat, jackall, guana, or other small animals, or fish ; some make mats and wooden hair-combs for sale, and the women and children tend donkeys, pigs, etc., of which they usually have a large number either for use or sale. They marry but one wife ; other women may be taken into concubinage. Judging from the number of children among them they breed freely.

Feats.—These are very similar to those performed by the street acrobats, and consist of tumbling head-over-heels backwards and forwards, walking on stilts, walking, dancing, and sliding on the tight-rope, climbing a pole and twirling round on a pivot at its extremity, the abdomen resting on the pole, and the arms and legs free in the air ; placing stones on the mouth, chest, and pelvis, and throwing up others to strike these in their fall. One man walks about with another standing erect on his shoulders or head. Three men stand one on the other ; the men and women vie with each other in tumbling, etc.

Villages.—As they are always itinerating from place to place, they have no fixed village, but generally encamp on the outskirts of a native village, and their stay in a place is indefinite, depending in a great measure on their gains. Their huts are portable, and consist of a few bamboos arched over and covered with mats sewn together and made of the palmyra leaflets; the centre of each hut is about five feet in height, and it covers a diameter of between five and six feet of ground; each contains a *charpoy*, or cot, about two feet from the ground, the frame is plaited over with ropes, on which two, three, or more people sleep. All their cooking operations are carried on outside. When they travel, their huts are easily taken down, tied together and carried on donkeys which are used as pack animals.

Diseases.—They are subject to the usual diseases of the district. None of their tribe are skilled in the use of herbs or other medicine, but they do what they can in cases of sickness. They do not approve of vaccination, as they believe that it will bring down the anger of their deity upon them.

Deities.—They worship a female deity whom they call *Pola-reeamah*, and whose blessing they constantly invoke in all their movements. They are, to a certain extent, superstitious about ghosts, evil spirits, good and bad days, etc.

I here give the height, measurements, and weight, of nine men and three women; unfortunately I could not get a larger number together.

| Number. | Country. | Age. | Height in ins. | Circumference of | | | | | Weight. | NAMES. |
|---------|----------|------|----------------|------------------|-------|--------|-------|---------|---------|---------------|
| | | | | Head. | Neck. | Chest. | Arms. | Thighs. | | |
| 1 | | 35 | 64½ | 21½ | 13 | 31½ | 9½ | 16½ | 102 | Venketereddy. |
| 2 | | 24 | 73 | 22 | 13½ | 34 | 10¼ | 18 | 130 | Rungadoo. |
| 3 | | 21 | 68½ | 22 | 13½ | 34½ | 11 | 19½ | 138 | Ragavadoo. |
| 4 | | 20 | 66½ | 21½ | 13¼ | 32 | 9½ | 17 | 104 | Rungadoo. |
| 5 | | 50 | 67½ | 21 | 13 | 33 | 10 | 18 | 120 | Chengadoo. |
| 6 | | 23 | 63 | 21½ | 13½ | 31½ | 10½ | 16½ | 109 | Elloogadoo. |
| 7 | | 35 | 68½ | 21 | 13 | 32½ | 9¾ | 16½ | 108 | Erragadoo. |
| 8 | | 17 | 61½ | 20 | 10¼ | 25 | 6½ | 13 | 93 | Cunnygadoo. |
| 9 | | 22 | 66 | 21 | 10 | 30 | 9½ | 16 | 106 | Kunnegan. |
| | | 247 | 599¼ | 192½ | 113 | 284 | 87½ | 151 | 1010 | Total. |
| WOMEN. | | | | | | | | | | |
| 1 | | 22 | 62½ | 21 | 11½ | 31 | 10 | 16 | 108 | Lutchee. |
| 2 | | 14 | 57½ | 20½ | 10 | 28 | 7½ | 14 | 76 | Ellee. |
| 3 | | 40 | 63 | 21 | 12 | 33 | 10½ | 16½ | 120 | Yenkatee. |
| | | 76 | 183 | 62½ | 33½ | 92 | 29 | 45½ | 304 | Total. |

It was at first my intention to have taken the weight and measurements of 25 males and females respectively of each tribe ; but owing to many little difficulties, and to the manner in which some of these people are scattered over the district in small groups, I did not succeed, except in the case of the Yenadies. Of the Villees, fourteen men only, and of the Dombors nine men and three women, are all I have been able to take measurements of as given in the tables.

Crania.—I succeeded in obtaining nine crania of the Yenadies of Strihurrecottah ; of these two belong to youths, seven to adults (three females and four males). On a cursory view of these there is nothing remarkable among any of them ; they are somewhat small and light, and whilst the female skulls are uniform in contour, the males have a great parietal width. The malar bones are rather prominent in some, the teeth appear well formed, regular, and sound, the sutures very distinct, and the bones are well articulated. The squamous suture is arched and uniform.

In the only Irooler I had an opportunity of dissecting, the brain weighed two pounds ten ounces.

XXV.—*Fixity of Type.* By the Rev. FREDERIC W. FARRAR.

(Read November 8th, 1864.)

THERE was, at one time, a universal impression that the diversities of type and complexion observable in the human race might easily be accounted for from the effects of climate, custom, food, and manner of life. The opinion is now entirely abandoned by the majority of scientific men, but it is still firmly adhered to by thousands, who content themselves with a *prima facie* view of the subject. Instead of here adducing the very strong, if not wholly irrefragable, arguments by which it is refuted, it may be useful briefly to call attention to the facts which prove the extraordinary *fixity of type* which, during every period of history from its earliest dawn, has characterised the races, and even the varieties of mankind. The fact certainly appears to be that as far as we can go back, the races of man, under all zones, have maintained, wherever we can trace their records, an absolute and unalterable fixity.

So far as we know, there is no single race of pure blood which, when traced back to its earliest origin, did not present the very same traits which it now exhibits. It may fearlessly be said that history knows of no deep or permanent change effected in any